

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3591.
NEW SERIES, No. 695.]

LONDON, SATURDAY, APRIL 22, 1911.

[ONE PENNY.

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Edited by J. ARTHUR PEARSON.

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Sunday, April 23.

Dr. STANTON COIT.

" at 11 a.m.

"The Theatre as it is and ought to be."

Prof. J. ESTLIN CARPENTER.

" at 7 p.m.

"The Historic Jesus."

Wednesday, April 26, at 8.30 p.m.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, April 23.

LONDON.

Acton, Cressfield-road, 11.15 and 7, Rev. A. G. HOLDEN, M.A.
 Bermondsey, Port-road, 7, Mr. S. FIELD.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15, Rev. EDGAR DAPLYN; and 6.30.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. C. HALL, M.A.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. F. K. FREESTON.
 Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Rev. J. A. PEARSON.
 Forest Gate, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Mr. W. R. HOLLOWAY.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. GEORGE EVANS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Mr. J. CYRIL FLOWER, of Manchester College.
 Highgate-hill Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH; 7, Rev. E. DAPLYN. "The Present Religious Position in Relation to Modern Literature."
 Hford, High-road, 11 and 7.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES. Evening Subject: "The Bi-Centenary of the Great Philosopher David Hume."
 Kentish Town, Clarence-road, N.W., 11, Rev. J. A. PEARSON; 7, Rev. JOHN ELLIS.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROOPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Mr. F. EDWIN ALLEN.
 Peckham, Avondale-road, 11 and 6.30, Mr. STANLEY P. PENWARDEN.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt, M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLOR.
 Stratford Unitarian Church, 11 and 6.30, Rev. F. HANKINSON.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. R. P. FARLEY, B.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. A. H. DOLPHIN.
 Wimbledon, Smaller Worples Hall, Worples-road, 7, Mr. A. J. ALLEN.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. J. WORSLEY AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOVEN, Halliwell-road Free Church, 10.45 Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOVENMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. MCLACHLAN.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CHATHAM, Unitarian Christian Church, Hammond-hill, 11 and 6.30, Rev. J. M. WHITEMAN.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. W. E. ATTACK.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
 GEE CROSS, 11 and 6.30, Rev. E. H. PICKERING.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. T. E. M. EDWARDS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. MATTHEW E. SCOTT.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 7, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. E. S. RUSSELL, B.A.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Upper Chapel, 11, Rev. C. J. STREET, M.A.; 6.30, Rev. BERTRAM LISTER, M.A.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. J. H. M. NOLAN, M.A., B.Litt.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAS, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service, 11; Evening Service and Lecture, 6.30, Rev. GEORGE BURNETT STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. W. G. TARRANT, B.A.

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BIRTH.

ALLEN.—On April 15, at Walden, Mill Hill, to Mr. and Mrs. G. J. Allen, a daughter, who was named Barbara Mary.

MARRIAGES.

HAWKINS — MONTFORD.—On April 10, at College Chapel, Stepney Green, E., by Mr. W. R. Marshall, Herbert Charles Hawkins, of The Manse, Framlingham, Suffolk, to Florence May Montford, formerly of Wandsworth, S.W.

MONTGOMERY—EAKIN.—On April 19, at Llandudno, Charles James, second son of the late Rev. J. H. Montgomery, of Chester, to Olive, youngest daughter of the late Isaac Eakin, Esq., of Shrewsbury, and Mrs. Eakin, of Bodlondob, Llandudno.

DEATHS.

HALL.—On April 13, Mary Elizabeth, wife of Alfred Hall, of Boston, aged 67.

TAYLOR.—On April 17, at Oakhurst, Colwyn Bay, Esther Harris, beloved wife of William Taylor, of Rhuddylan House, Bolton. Interment at Llandrillo-n-Rhos Church, Thursday, 2.30 p.m.

TURNER.—On April 15, at Manor Farm, North Bersted, Mary, the much loved wife of Frank Turner.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

THERE has been in our time a growing sense of the value of the spectacular side of religion as it expresses itself in beautiful symbols and ordered processions. A few years ago the Bishop of London's Good Friday procession along the Strand and Fleet-street to St. Paul's would hardly have been possible, except at the risk of public hostility or derision. Now London has accepted it at least as something interesting and suitable, and perhaps with some dim feeling that it helps to weave the deeper mysteries of religion into the texture of our common days, when the Cross is borne along her streets to the sound of penitential hymns. One who was present wrote of it: "Fleet-street and the Strand might have been the walls of a church during service, so general was the mood of devotion, and most of the thousands gathered there were members of congregations come from all parts of London to this open-air worship."

* * *

THE Bill "to prohibit the sale, hire, or exchange of the plumage and skins of certain wild birds," which is before the House of Commons, is one which appeals strongly to humanitarian feeling. It has been proved that some species of birds are in danger of extermination owing to the rapacity of trade, and that there are practices of horrible cruelty connected with the collection of some of the most costly trophies of the milliner's art. Frequent appeals to the leaders of fashion have fallen upon deaf ears, and legislative protection has become necessary. We hope the Bill may have a safe passage in a crowded session. The case for it has been greatly strengthened by the representations made to the Colonial Secretary

last November by the self-governing Dominions, asking for action to be taken in order to suppress the trade in London in smuggled skins and feathers.

* * *

THE Copyright Bill is meeting with severe criticism, and on closer scrutiny it does not seem likely to grow in favour. There is, we think, reasonableness in the attempt to simplify copyright law, and to include within its provisions some products of intellectual and artistic skill, which at present escape. But the proposal to extend copyright to a uniform period of fifty years after an author's death threatens to limit very seriously the influence of the best books by contemporary writers. Until they appear in cheap editions they do not become popular in the true sense of the word. We do not treat a book as a private possession in perpetuity. It is simply a question of the date at which personal ownership ought to cease. Is it desirable in the public interest, that the law should intervene to strengthen the power of the dead hand to control private property in brains?

* * *

COMMENTING on the injury which the new proposal may inflict upon the cause of popular education, which is carried on largely through the medium of cheap books, the Rev. P. H. Wicksteed writes as follows in the *Daily News*:—"Anyone who has watched the intellectual movements of our day must have seen over and over again how the path of the poor man, seeking to make himself acquainted with the best thought and art of our age, is perpetually crossed by the barrier of the copyright, which makes it impossible for him to buy many of the books that he most needs. Anyone who has taken an active interest in this matter could mention book after book for the expiry of the copyright of which he has watched 'as they that watch for the morning,' in order that he may be able to recommend it to people who ask his advice, and to whom every penny spent on books involves

severe self-denial. If the proposed alteration in the law is made, this weight on the intellectual life of England would be indefinitely increased."

* * *

"LET anyone," he continues, "look through the volumes he may possess of any such popular issue as 'Everyman's Library,' and ask himself how the beneficent movement which it represents would have been hampered had the proposed law been in force. It is a deliberate attempt to starve the soul of our country in the supposed pecuniary interest not of the authors themselves, but of their descendants. It is a proclamation that in our opinion the most glorious gifts of God are to be regarded by their recipients mainly as an economic point of vantage, and that our prophets are henceforth to qualify their 'Thus saith the Lord' by explaining that He only says it to those who have 'squared' their descendants to the second or third generation."

* * *

THE Rev. W. Temple, the head master of Repton School, gave a striking address at a conference of the Co-operative Educational Union held at York last Saturday afternoon. With an obvious reference to a recent controversy on caste and education, he said that if they took a certain number of children from poor homes whose outlook was, on the whole, that of the labouring class, and put them in the school side by side with the children who came from the wealthy classes, either the children from the poor homes would have a perfectly miserable time of it, or they would be so affected by their new environment that they would begin, very slowly and unwillingly perhaps, to have contempt for their own people and the habits of their own people. At the same time Mr. Temple expressed himself as strongly in favour of closer mingling during the later stages, when habits were more formed. He pointed out that under present conditions open

competition at the universities meant the tyranny of wealth, for those people who were best able to pay for the most expensive preparatory training had the most advantage in competing for the open scholarships.

* * *

THE National Union of Teachers has honoured itself in the appointment of Miss Cleghorn, of Sheffield, as its first woman president. Miss Cleghorn has more than justified the choice of her colleagues by the address which she delivered at Aberystwyth on Monday. It was remarkable for the comprehensiveness of its grasp of educational problems and its pervading atmosphere of womanly sympathy for the child's mind and the child's special need. She defended the elementary school vigorously against the charge that it is responsible for the hooligan, the loafer, and the unemployable. Did they think, she asked, that unemployment, sweated labour, overcrowding, drunkenness, and every other twentieth century misery was due to an imperfect system of education? It was more than probable that those very social conditions were the great factors in producing the failures that would still be failures under any system of education. To make success possible there must be improvement in the many unhealthy, over-crowded, dirty homes, where want of food, want of early medical attention, and, above all, want of rest and sleep, brought about such a condition as to forbid the necessary effort to assimilate mental food.

* * *

MISS CLEGHORN concentrated attention upon the infants' department, and pleaded for the nursery schools for children between three and five years of age, which it was the present policy of the Board of Education to discourage. In the infants' department, she said, was laid the foundation of good habit, of obedience to law, of cleanliness, of love of school, and there they ought to aim at getting the best possible conditions. Abundance of air, light, space, and sunshine were all essential. There, too, they ought to find the best possible teaching staff. To affirm that the good, motherly girl was all that was required for infants was a dangerous doctrine. They wanted the goodness and also the motherliness, but they wanted also the training, the capacity to reach the mind, the power to teach, to interest, to evoke.

* * *

MISS CLEGHORN went on to outline the perfected system of national education, which she wished to see, and pleaded for the following scheme of reform:—

(1) In the ordinary day schools a later leaving age, a more suitable curriculum, smaller classes, a better attendance.

(2) Easier transition from primary to

secondary school or class for all scholars above the age of twelve years.

(3) Variety of secondary schools or classes arranged to meet such transition.

(4) Recognition that all schools or classes taking children for higher work, be it literary, practical, technical, domestic, or artistic, are secondary, doing secondary work, and consequently should receive secondary grants.

(5) Continuation schools at which attendance for a certain number of hours during the week is compulsory for all children leaving school before the age of fifteen years, accompanied by a corresponding reduction in the hours of labour if necessary.

* * *

THE National Union of Shop Assistants at its annual meeting of delegates, held at Edinburgh last Saturday, passed a strong resolution to the effect that no legislation would be satisfactory to shop workers which did not propose the abolition of the demoralising "living-in" system, which deprived adults of the right of home, manhood, womanhood, and citizenship. This antiquated and pernicious system lingers on chiefly in connection with the drapery trade, and we think that steps ought to be taken in the Shops Bill, at present before Parliament, to abolish it. Compulsory residence and payment in kind are unjust and anti-social, and should be made illegal. There is also the belief, which is held very strongly by shop assistants, that the system is maintained not for any benefit it may confer upon the young and inexperienced amid the perils of a great city, but because it is a branch of the business which is financially of great advantage to the employer.

* * *

By the sudden death of Lord Carlisle, which took place last Sunday, many movements for the ennobling of life have lost a loyal friend. A man of a quiet spirit, with a keen interest in art and literature, he was never prominent in public affairs. He was the senior trustee of the National Gallery, and devoted himself also to the interests of the British Museum. Recently he took a leading part in the successful public protest against the proposed act of vandalism in St. James's Park in connection with the King Edward Memorial. He was well known as a strong friend of the temperance cause, and usually voted against his party in the House of Lords on all matters connected with licensing. In religion, in his later years, Lord Carlisle showed his sympathy with Unitarian teaching. He was president of the Unitarian Temperance Association, and its annual meeting was one of the rare occasions when he appeared on the public platform.

THE CHURCH AND THE SUNDAY SCHOOL.

THERE has been considerable discussion in many quarters lately about the reform of the Sunday school. The problem has been examined from many points of view, and various remedies have been suggested ranging from the heroic schemes of drastic reformers to weak counsels of patience and weaker exhortations to cheer up and believe that all is for the best. That there is a real problem there can be no doubt; and it is equally clear that it bristles with the difficulties which threaten any one who tries to alter an institution which is deeply rooted in the habits and sentiments of religion. There is also the difficulty that even the gentlest word of criticism runs the danger of seeming to reflect unkindly upon the noble band of men and women, who have given themselves eagerly to the work of the Sunday school, with its exacting toll upon scanty leisure and limited strength. Often, in years past, the question has been hung up or buried out of sight, lest we should seem to be of a niggard spirit and refuse honour where, if anywhere, honour is due.

But the policy of postponement has broken down. Events have forced the question to the front in spite of the conservative instincts of religious societies. The rapid growth of efficiency in the day schools of the country has revealed a fatal lack of teaching power in the Sunday schools. If it requires training in the teacher's art in order to give a lesson in geography, we cannot leave religion to the rule of thumb backed by the generous impulses of an honest and good heart. There is a suspicion that religion is the subject which is taught with least intelligence and suffers most from the blight of incurable dullness; and when once this suspicion has entered the mind it is not to be dislodged by the hypnotic enthusiasm of a congress or by singing the praise of the teacher, whose character and motive have never been attacked. There is a problem which must be studied quietly and patiently with a single eye to the discovery of a way out. It is a case in which the wise saw about muddling through somehow—we are sure it must have been an English philosopher who invented it—can only lead to disaster. And in addition to this the Sunday school has to recognise that it cannot claim the unique position which once belonged to it. It is no longer the cynosure of all good Christian eyes. Numerous other institutions have grown up around the Church, all claiming to reflect some fragment of its message and to offer a special opportunity of service. From a position of lonely supremacy the Sunday school has become simply the first-born among many brethren, and if it still retains the honours of

primogeniture it is in the face of many keen and watchful competitors.

Here, then, is the bristling thicket of difficulties, which is making the problem of the Sunday school so different from what it was even ten or fifteen years ago. It is not, however, our purpose at the present moment to analyse and discuss these difficulties, though we think that in several directions we are quite ready for definite reform. There is another, and a more fundamental question which we must face before we can advance a single step with clear vision and definite aim. Much of the failure of the Sunday school has been due to a lack of purpose. It has tended to become detached from the Church, and to live on, with its own rules and traditions, often only in loose connection with the fellowship of worshippers, of which ostensibly it forms a part. The spirit of the Church has not thrilled it; the aim of the Church has not governed it; the fellowship of the Church has not absorbed it into the very marrow of its being and made it part of itself. The Church must claim the Sunday school for its own in the full responsibility of absolute ownership; it must determine its aims and govern its ideals, and exercise spiritual control over all its activities—or the Sunday school is doomed. For it cannot exist apart from the spiritual vine. There is a solemn warning for its present discontents, its dearth of teachers, and its failure to reach any high standard of religious achievement, in the words, "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me. . . . If a man abide not in me, he is cast forth as a branch, and is withered."

In this direction the paper by Miss ELLA SHARPE, of Nottingham, which we print in our present issue, is unusually stimulating and suggestive, and we commend it, alike for the spirit in which it is written and the splendid vision which animates it, to the attention of our readers. We have no word of criticism to offer; we only venture to expand its teaching in one direction. Liberal Christianity needs especially to communicate itself in the fellowship of a living society. It is never far off, even in its Sunday schools, from the brink of a lonely intellectualism. It is as easy as it is spiritually disastrous to fashion its teaching into terms of dissent from the opinions of other people, till a sense of difference and aloofness usurps the place of trust and adoration in the presence of GOD, and simplified forms of doctrine stand between the soul and the joys of its Christian discipleship or the obedience of the Cross. Our little pellets of doctrine, preserved in catechisms and text-books, have no vital meaning for the young soul confronted by the wonder of life and the mystery of God and the moving appeals of the Gospel, except in the atmosphere

of the Church, the fellowship of worshippers who bear Christ's name and share his spirit, for whom these things live and breathe as divine realities in the sacraments of fellowship and the deep experience of prayer and the symbols of divine sacrifice and victory, before they are explained. It is the same with the child's heart in religion as in nature. The radiance of the summer days, the fading splendour of autumn woods, the cold of winter with its piercing stars, are all woven into the tapestry of fancy and imagination before the lessons in botany begin. And in the world of the spirit, the great company who worship GOD, the CHRIST set in a glory of colour in the church window, the symbol of the cross, the music of hymns, the solemn cadence of a litany, the sense of unseen presences, of martyrs and holy men and women baptized in pain and robed in light—all this must live as picture and memory within, before we try to explain what this mysterious thing which we call Christianity means for the souls of men.

In the Sunday school Liberal Christianity has a fine instrument of teaching and influence, ready for present use and future development. But if it would use it, it must claim it for its own with no uncertain sound. No plan of dual ownership will answer. No weak compromise between religious worship and social activities, in which the social activities are continually gaining the upper hand, can be of any avail. There must be a definite recognition of the essentially religious purpose of the Sunday school, and this can only find its fulfilment through incorporation in the life of the Church. When this central purpose is clearly grasped and all danger of an inferior kind of independence is at an end, we shall be able to take up the schemes for Sunday school reform with new energy and to test their usefulness in the light of our sovereign aim.

LIFE, RELIGION & AFFAIRS.

LIFE AND HABIT.

II.*

To establish, at least to his own satisfaction, habit and memory as the ruling forces in life, this was the first result of Butler's labours. All instinctive skill and inherited capacity, all power that living beings have of responding appropriately, at once, and without manifest previous practice to the demands of the changing environment, is really dependent on memory and habit. When an organism responds to the suggestion of environment with readiness and extreme fitness, and does "the very thing that ought to be done in the circumstances," it is because habit

and memory are present and effective. The stored memories of the organism are awakened and do their work. But the question arose, to whom do these singularly effective and powerful memories belong: whose are these wonderful remembrances: whose is the experience, the practice, the training, at the basis of these perfectly acquired habits? The answer to this question took Butler into quite novel speculations. Suppose we put the question into concrete form by returning, for a moment, to our duckling who, though hatched by a hen, and having had no teacher, yet promptly proceeds to the water and swims. Usually, we say the creature knows how to swim; just that and nothing more—instinct is strong in it. If, however, we follow Butler, we have to say more than that; we have to say, at least, that this swimming is a habit, once learned, and that there is memory here. Memory! Very well, then, who remembers? Are we to go on and say not simply "this duckling knows how to swim," but actually "this duckling *remembers* how to swim"? If we must follow Butler, that is exactly what we must say. The young duckling makes straight for the water and starts swimming simply because *it remembers* that such was its action in similar circumstances before. But, you at once suggest, *it* never was in similar circumstances before! Butler replies that there you are mistaken. In the person of its parents, and of its parents' parents, right back for countless generations, this, as it seemed to you, new, separate, individual duckling has been continually making for the water on leaving the egg. It does the business so well now, because it has done it so many millions of times before, because its memory is so absolutely perfect. Ages ago, the duckling was in doubt and danger and difficulty; it felt that it could better itself, deal with its surroundings more adequately, if it knew how to swim. So it set to work to learn, and the record and result of its learning it committed to memory.

As a consequence, the duckling to-day, in conditions which are now for it normal, is equipped with the effective memory it once laboriously acquired in conditions untoward. We say the memory which "*it* once acquired," not which its ancestors acquired, and by some mysterious mode handed to their descendant. Butler does not hesitate to draw the deeper conclusions. He will not let us be deceived into thinking that what he says is merely another way of stating the mystery of inheritance, on a level with theories of "hereditary instinct," "the experience of the race," and so forth, which leave the matter pretty much where they find it. The duckling, there swimming in the water—well, it was that duckling, and no other, that once learned how to swim. The duckling, that to-day swims with such ease, is *one and the same* duckling that, ages ago, learned laboriously how to swim, just as a man who now plays a Beethoven Sonata with consummate facility is the same man who, years ago, struggled with five finger exercises. This memory-hypothesis involves continuance and identity; not only continuance and identity of memory itself, but also continuance and identity of life, and of personality. You call the skilled

* The first article appeared on April 8.

pianist of to-day *the same person* as the child who, long ago, thumped his baby fingers on the keyboard. Is it more absurd, asks Butler, to say that the duckling swimming at the moment is, in essence, that is, in effective memory, *the same creature* as once, with hesitation, doubt, and difficulty, entrusted its body to the primeval pond? Reasonably, Butler argues that the one is not a whit more absurd than the other; and, if you try to think out just what you mean by identity of essence or of personality, you will be inclined to agree with him. To this point, then, we come. In the world of ducklings, there is really but *one duckling*, an adventurous, experimenting bird, who goes on living a continuous life, learning what is best for itself from moment to moment, remembering the appropriate activity for the familiar circumstances, striving to adapt itself continually to new circumstances and in every way to better itself, to reveal and realise its individuality. Body and outward form change, but the life is one and the same. What the course of evolution shows is the steady and continuous development of one individual duckling, learning more and more about itself, its needs, its purpose in existence, its relations with its environment.

This, in brief and insufficient survey, is Butler's contribution to scientific theory. He himself sums up the whole in four main principles: "(1) The oneness of personality between parent and offspring; (2) memory on the part of the offspring of certain actions, which it did when in the persons of its forefathers; (3) the latency of that memory until it is rekindled by a recurrence of the associated ideas; (4) the unconsciousness with which habitual actions come to be performed." To these must be added his unqualified adoption of the Lamarckian view that evolution is teleologically determined from within, and not only accidentally induced from without. In the end, for Butler, life appears as one Individual, leading a continuous existence, manifesting itself in countless forms, moved to activity by a sense of definite purpose, and a felt need for satisfaction in the presence of a hostile environment, guided throughout its whole course by a steady and continuous memory of activities performed and habits acquired throughout an immemorial length of days and of experience.

Whatever may be the ultimate scientific value of Butler's hypothesis, it is undeniable that the metaphysical theory in which it eventuates is of extraordinary interest, and the more so because of Butler's wholly original way of approach. The conception of Life as one Individual, engaged on the task of expressing its full Individuality, within the sphere of temporal and spatial conditions, within the limits of finitude, that is, as an evolutionary process, is not a new one; but it is interesting that such a theory should actually result from purely scientific treatment of facts, and be demanded by a purely scientific hypothesis. When the *à posteriori* conclusions of men of science lead to the same end as that reached by the relatively *à priori* reasonings of philosophers the case for the philosophical theory is immeasurably strengthened; and no student of philosophy pure and simple can afford to neglect Butler's

striking testimony. As against all pluralistic and particularistic views of the nature of Reality, the hypothesis of Butler is peculiarly effective. Science cannot permit any such discontinuity, isolatedness, or disunion as pluralistic theories love to postulate. Reality, at least, is one, and not many. Life is one, in some way a unified whole, a complete system and order. Behind the phenomenal show of things, there is one Individual, one purpose, one will, manifesting and maintaining itself without break through the world of time. Never, in finitude, does this complete Individuality get fully expressed; there it remains an ideal, and the teleological ground of all process and movements. Undoubtedly, this Monistic view of Reality is becoming more and more common amongst men of science; and that, strangely enough, at a time when, in the realm of philosophy proper, monistic theories are somewhat at a discount. That science should be compelled to this hypothesis is of vast importance not only for philosophy, but also for religion. Religion depends on the sense of just such a unified and complete life behind things, as science now postulates, and her essential moment consists in the enjoyment of some sort of union with that life. Truly, religion must justify herself in giving meaning and value to that Life which science only postulates; but that is a task which Religion need not at all fear, and may gladly undertake. Science, of the Butlerian kind at any rate, seems, as it were, to lead us to the verge of that Infinite and Eternal Life to which witness is borne in the ways as well. That Life *must be there*, Science says, and there she can stay. For the rest, she passes us on to Religion, to be led by her gently forward, if the heart be willing, into the trackless depths of God, into the immeasurable silences of eternity. The mysticism of Science and of Religion is for both the sufficient end.

STANLEY A. MELLOR.

THE SYMBOLISM OF SPRING.

Now is the time, and even the worldly-wise know it, when the inmost soul of man renews its mystic pledge with the Lord and Giver of life. Now, if ever, does the proud spirit of the ambitious and the hard heart of the unloving yield, were it ever so little, to the gentle influences that are at work in the humblest garden graced with its tuft of primroses. Beauty is not alien to us, and those misanthropic individuals who morbidly try to shut it out by darkening every window through which a waving branch or verdant hillside can be seen, are mocked by the sunbeam that enters through a chink in the wall. But, for the most part, men do not try to shut it out, although they muffle up the joy it brings them in conventional phraseology which deceives nobody, and leave it to poets and women to indulge in expressions of joy and wonder which, they foolishly imagine, would be unbecoming in sensible and superior persons. They could not, indeed, though they clad themselves in triple steel, withstand the faery forces that beleague the heart in springtime, for

they themselves bear in body and brain the mark of their ancient submission to the emotions they are endeavouring to resist. Dim ancestral memories, stamped on every living cell newly built into the changing fabric of the flesh; primal impulses that belong to a period of which history can give but a halting account; cravings, also immemorably old, for that joyous communion with nature to which the pipes of Pan summoned the poets of Greece; the deep yearning to re-incarnate, in creative thought or ideals of human perfection, the fragrance and purity in which the spirit is bathed anew—these are the secret influences which disarm the strongest when April sings, "out of winter's throat, the young time with the life ahead."

To everyone it is given, then, at least in spring, to know something of that lyric rapture which is for some a perpetual and consuming joy even when boughs are leafless. Scarcely knowing what they do, men draw nearer to those magic casements through which the untrained imagination peers with a shuddering reluctance, and try to wrest from sun and wave the ultimate secret of life. Leaning from the windows of "the Uranian House of Song" they vaguely apprehend those laws of cause and effect—absolute, our reason tells us, throughout the cosmos—whereby the wing of a silver-washed butterfly, no less than the rosy summits of the Alps, have received their shape and hue. Memories brought from the world that gave their spirit birth trouble them strangely, as the folk-songs of his own country trouble the exile in a foreign land. It hardly seems as if they lived at all, in the ordinary sense of the word, and like Wordsworth at Rydal they must put out an uncertain hand to touch something substantial, and thus remind themselves that they are still bound by the familiar fetters of physical existence. And then, for most people, the spell is broken. A plain hint has been received that the mysteries of poesy and high speculation are not for ordinary folk; frail flowers no longer suggest occult forces that link them with the stars; and with a sigh the old familiar words are re-uttered, the old familiar ways are resumed.

Thus are the temporary seers "brought back to earth," as they say, to sanity, to every-day thoughts and experiences; and thus, doubtless, is the soul of the race saved for the slow processes of mental and spiritual evolution which it is not possible to overleap, although occasional glimpses are obtained of the heights to which we are climbing. But the *true* seers, the saints and prophets, the poets and thinkers, and those who are already dreaming of the Kingdom of Heaven, *they* still remain at the magic casements, gazing into the future with all its transcendental possibilities, and to them it is permitted to see in transitory visions the pattern that is being wrought on the loom of destiny by blind and inarticulate weavers.

For some of us every act of life, every experience of beauty, is so charged with spiritual meanings that even the words by which they are described have taken on a strange significance that makes them almost unbearably vivid and

perturbing. The names of spring flowers, in particular,—hawthorne, lilac, daffodil, scillas, sea-pinks, bluebells and wild cherry-bloom—thrill the soul like unforgettable lines of poetry. And this is not only because they suggest the loveliness of field and hedgerow flooded with spring sunshine, the windswept edges of grassy cliffs, green orchards strewn with scattered petals, and little wooded coombes carpeted with the wild hyacinth. More bewildering still than all this visible loveliness are the dream-pictures it has power to evolve from the brain, as the confused ideas surging within us are taken up and reshaped by the higher intelligence which uses them as its raw material. The spirit is always teaching the mind to build up heavenly ideals from earthly foundations, and the love of beauty for its own sake is one of those fallacious sayings which perpetually mislead mankind. Nothing is ever loved for its own sake, but always for the sake of something which it symbolises or expresses, the deliverance it brings to the soul, the Paradise to which it beckons even when life seems most empty and meaningless. With our dreams we propitiate the Gods of Crookedness, and not until we have seen through material things, as through a veil, to the spiritual loveliness which transcends them, have we learnt the secret of so much as a blade of grass.

“How should I gauge what beauty is her dole

Who cannot see her countenance for her soul,

As birds see not the casement for the sky?”

sings Francis Thompson of one who taught him the true grace of womanhood, and the comparative unimportance of the bodily vesture which the soul puts on and discards at will. In the same way, those to whom the living tissue of a crocus-petal is the flaming symbol of the resurrection of the dead, have caught a hint of the imperishable spirit forces which persist and mould the earth afresh when the crocus is withered and forgotten.

7. PUBLICATIONS RECEIVED.

MESSRS. DUCKWORTH & Co.:—At the Back of Things: Hugh B. Chapman. 5s. net.

MESSRS. HARPER BROS.:—Natural Christianity: W. H. Fremantle, D.D. 2s. 6d. net.

MESSRS. HODDER & STOUGHTON:—Cargoes and Cruisers: Civis. 2s. 6d. net.

MESSRS. MACMILLAN & Co.:—Divine Transcendence: J. R. Illingworth, M.A., D.D. 4s. 6d. net.

NORTHERN COUNTIES EDUCATION LEAGUE:—James Hirst Hollowell and the Movement for Civic Control in Education. 2s. 6d. net.

OXFORD UNIVERSITY PRESS:—The Hebrew Prophets for English Readers. Vol. 3. 2s. 6d. net.

POWER BOOK COMPANY:—Was Jesus an Essene? Dudley Wright. 1s. net.

MR. T. FISHER UNWIN:—Original Records of Early Nonconformity under Persecution and Indulgence. Transcribed and edited by Professor G. Lyon Turner, M.A. In two vols. 50s. net.

BERLIN SCHÖNEBERG PROTESTANTISCHER SCHRIFTENVERTRIEB:—Le Christianisme Progressif et la Religion de l'esprit. 40 cents.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION:—The Place of Christianity among the Religions of the World: J. Estlin Carpenter. 2s. net. The Doctrine of the Trinity in Recent Apologetic: G. C. Field, B.A. 1d.

MESSRS. PUTNAM'S SONS:—Orator's Manual: George L. Raymond. 4s. net. The Writer: George L. Raymond and Post Wheeler. 4s. net.

MISCELLANEOUS.

Mind, April; The Queen Newspaper Book of Travel; Review of Theology and Philosophy, April.

Harvard Theological Review, April.

THE JOWETT LECTURES.

THE course of eight Jowett Lectures on “Dante and Aquinas,” to be delivered by the Rev. P. H. Wicksteed at the Passmore Edwards Settlement, Tavistock-place, W.C., is creating considerable interest. The purpose of these lectures is to emphasise the relations of the Church's greatest poet with the Church's greatest theologian, the author of the *Divina Commedia* and Thomas Aquinas being compared and contrasted as the chief exponents of the religion of the thirteenth century. Mr. Wicksteed is at once the best-equipped and most stimulating of English exponents of Dante, and a profoundly sympathetic student of Thomist philosophy. His lectures will illustrate the position of theologian and poet alike in the history of Christian thought, and throw fresh light upon the religious and philosophical aspect of the great Catholic poem of the Middle Ages.

The first lecture will be delivered at 3 p.m. on Wednesday, April 26. At this lecture Dr. Gore, the Bishop of Birmingham, will preside. Each lecture will be repeated in the evening of the same day at 8.30 p.m., and at the first evening lecture on April 26, Professor Dawes Hicks will take the chair. Tickets for the afternoon course, £1. The clergy and members of the teaching profession, 10s. Admission to single lectures, 3s. Admission to the evening course will be free. The syllabus of the lectures can be obtained on application to the Settlement.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by his name and address of the senders.]

COPYRIGHT AND THE CROWD.

SIR,—It would, indeed, “be unreasonable,” as you say in your Notes of the Week, “to expect a wave of popular enthusiasm for the new Copyright Bill”; but not, I think, for the reason you give, viz., that “it touches the interests of the crowd only indirectly.”

On the contrary, it touches the interests of the crowd very keenly and directly, and it touches the interests of the churches also. The works of a great writer become a possession of the crowd as soon as they appear in shilling and sixpenny editions; poems, as soon as they may be freely published in selections and collections; hymns and devotional writings, as soon as they may be freely used by the churches,

incorporated in books of praise and prayer, or printed as required for occasional use.

The extension of the period of copyright to half a century after the writer's death will not affect the writer, who will be dead all the time. In very few cases will it affect his children or his grandchildren, for most of the great writers make over the copyright of their books to the publishers because they can get a good price and are saved all further trouble and risk, and most of the small writers make over their copyright to the publishers because they must take what they can get, and cannot risk loss or wait for royalties. The persons who will benefit will be the publishers, and of these the publishers who prefer to sell books dear will benefit at the cost of those who prefer to sell them cheap. Had the proposed law been in force Messrs. Allen might have gone on selling Ruskin's works at the original high prices until the year 1950, and publishers willing to sell them cheap could not have done so.

Now how does the proposed change affect the crowd? Under the proposed new law, which extends copyright to half a century after the writer's death, cheap editions of Thackeray would begin in 1913, Dickens in 1920, Charles Kingsley in 1925, Carlyle in 1931, Ruskin in 1950. Compilers of collections of poetry for school or home and general use would not have had the free use of Shelley's poems till 1872, Coleridge 1884, Wordsworth 1900, Browning 1939, Tennyson 1942.

Everyone who has had anything to do with the publishing of books for purposes of public worship, or even the printing of hymns for occasional services, knows how often even now one is pulled up by the copyright difficulty. You ask the author for permission to use such and such a hymn. He would be delighted to give it, he says, but the copyright is not his, it belongs to the publisher. The publisher gave a guinea, it may be, for the hymn. He may now charge two for permission to print it, or twenty if he likes, or refuse altogether, and this the proposed law will enable him to go on doing for half a century after the author is dead. The present law, which gives him 42 years from publication, or 7 years after the author's death, gives him as much as he has paid for or ever will pay for.

Under the proposed law Dr. Martineau would have had no right to include in his “Hymns for the Christian Church and Home” a single one of Cowper's hymns, published in 1779. Newman's “Lead, kindly Light,” instead of being, as it now is, the free possession of the whole Christian Church, would have remained private property until 1950. It was written in 1833 and published in 1834, and for more than a century that which was freely given to him by the spirit of God would have remained a saleable commodity, only to be printed on such forms as the proprietors for the time being might choose to impose.

We should have had to wait till 1950 for a shilling edition of the “Endeavours after the Christian Life.”—Yours, &c.,

FRANCIS H. JONES.

Dr. Williams' Library,
Gordon-square, W.C.

BIRDS AND THEIR NESTS.

SIR,—I have read with the greatest interest the correspondence between Miss Gertrude Martineau and Miss Dorothy Tarrant on bird's-nesting, as well as the article "A Perilous Adventure" out of which it sprung, Björnson's beautiful account of the education of Norwegian children in sympathetic friendship for the birds, and the preceding note on the softening effect of Darwinism on the relation between man and beast.

If I am not mistaken, there is a note of some uneasiness in Miss Gertrude Martineau's *apologia pro raptoribus*, and on the other hand Miss Tarrant's fine appeal will, I fear, fail completely to satisfy those of our readers who have any strong imaginative sympathy with the hunting instinct, or an adequate perception of its higher sympathetic possibilities. For it is a strange but I think undeniable fact that the hunter, the collector, or the fisherman possesses not only a keener, but a more sympathetic knowledge of the life of the creatures whom he entraps, snares or robs than ninety-nine hundredths of those who are brought into no kind of close contact with them at all. He watches them, he minutely studies their habits, and he understands and admires their resourcefulness, or courage, or whatever other qualities they possess, till he often really comes to love them with an intimate appreciation to which a more generalised and indiscriminating sensitiveness, shrinking indeed from the infliction of pain or annoyance upon animals, but bringing no close community of feeling with them, seems a little namby-pamby and wanting in robustness. Even Wordsworth ranked it amongst the deplorable virtues of the "model" child that "dumb creatures find him tender as a nun."

But this will not do as an apology. All that is admirable in this paradoxical combination of love and persecution is dependent on its naivety. The moment the brutality is defended by an appeal to the love that accompanies it we are in an atmosphere of an uneasy and unconvincing sophistry, far more repugnant than the supposed sentimentality over which it proclaims its superiority, and not a whit more robust. That the hunting instinct may ultimately purify itself is testified by that exquisite story of Seton Thompson's, "The Trail of the Sandhill Stag." Here the hunter (I write from memory), a very wolf in the intensity of his hunting instinct, who can still feel as if the hair down his spine were erected in the supreme moment of the chase, after two years of persistent matching of his powers against those of the stag, finds himself at last face to face with it. He has outwitted it and triumphed over it, and the stag no longer attempts to escape. He knows that he is defeated. But as the hunter looks into his great eyes those two years of fellowship triumph over his triumph. The trigger is not drawn, and the hunter enters into a brotherhood with the stag that makes him one with the universe. It is the only thing I have ever read which does absolute justice to the hunting instinct from the inside, and yet lifts us above it.

Here the sporting instinct redeems itself; but it is only when experienced in

heroic intensity and when passing through an heroic experience that it can be expected to do so. For more common-place humanity, is there no "more excellent way" to sympathetic fellowship with wild animals than that of the hunter or the plunderer? Happily the question can be answered without a moment's hesitation or a quaver of doubt. The camera is rapidly superseding the gun as the instrument of the true lover of nature. We are told that naturalist trappers who used to discuss rifles when they met, now discuss films. We are told, by those who have tried and know, that the attempt to photograph animals is more exciting, more adventurous, and leads to a far wider and deeper observation of their habits and insight into their psychology, than the attempt to shoot them ever did or could. Of course, the specific adventures will differ. Perhaps Bosworth Smith could not have photographed that individual raven's nest, but let us turn to Wordsworth again:

"Oh! when I have hung
Above the raven's nest, by knots of grass
And half-inch fissures in the slippery rock
But ill-sustained, and almost (so it seemed)
Suspended by the blast that blew amain,
Shouldering the naked crag, oh, at that
time,
While on the perilous ridge I hung alone,
With what strange utterance did the loud
dry wind
Blow through my ear! the sky seemed
not a sky
Of earth—and with what motion moved
the clouds!"

Wordsworth declares that the "object" of robbing the bird's nest was "mean" and "inglorious," but the "end," that is to say, the incidental outcome, was a transforming fellowship with nature:

"Though mean
Our object and inglorious, yet the end
Was not ignoble."

Had his immediate "object" been to get a snapshot of the raven's nest instead of carrying off her eggs, there would have been nothing mean or inglorious in it, and the "end" would have been at least as glorious. But the camera and the gun are, of course, to be taken as symbols. They typify respectively the observation dominated by the sporting instinct and the observation dominated by a sympathetic sense of fellowship. The spirit of adventure and of scientific curiosity is common to both.

As for bird's-nesting and egg-collecting specifically, and the question of the degree of cruelty involved, I suppose different birds, and probably different individuals, have different habits, and that a sitting bird is more easily disturbed by interference with her eggs than when she is laying. My bird-nesting is a thing of the remote past, and was never very intelligent. But I had compunctions. I was told that if some of the eggs were left in the nest, the birds were not disturbed, but I found that this was not always the case. So I took to blowing one of the eggs and waiting till the rest were hatched before removing it; but the hen would often kick out the empty shell and it would be broken. So I took to pricking one of the eggs, and this plan I think succeeded, but the shell

was not in such fine and firm condition as if I had removed it at once. But I never could make up my mind to abandon this more scrupulous method of bird's-nesting in spite of its drawbacks.—Yours, &c.,

PHILIP H. WICKSTEED.

Childrey, Wantage, April 11, 1911.

CIRCUMSTANTIAL EVIDENCE.

SIR,—From time to time, under stress of some wild uprush of red passion from the hidden depths of inherited savagery, a deed of bloodshed is perpetrated that strikes a chill of horror into the heart of the community. It must surely leave the soul of the murderer more torn with remorse than the victim's body with the gashes of inflicted wounds. But men are not content to leave the criminal to the natural forces of retribution. There is an avid desire to catch the malefactor and wreak vengeance upon him; and this is seen in the efforts made to bind the proofs of guilt upon any suspected person who has fallen into the clutches of the law. So it happens that in the utter absence of direct evidence, a man is sentenced to death. Horrible as was the original crime, here is a crime still more horrible, more horrible both for its motive and its method. A social murder perpetrated in the sacred name of Justice and under the assumed sanctions of Religion is travesty enough. But when this is done after weeks of close scrutiny, and the patient examination of a host of witnesses has failed to secure any direct proof of guilt, and the condemned man, protesting his innocence, is sent to a hideous form of death, the horror is unspeakable. Yet to this horror we are ever liable as long as "circumstantial evidence" is regarded as sufficient to bring about a conviction.

We are wont to contrast in legitimate pride the British principle of regarding every accused person as innocent until proved guilty, with the opposite principle upheld by some nations of assuming the guilt until the accused can demonstrate his innocence. We may also boast in the fact that a British court of law, in many respects the fairest and most impartial in the world, does modify the opprobrium of an offence by making the punishment fit the criminal rather than the crime, in giving weight to "extenuating circumstance" and making allowance for psychological conditions like motive and strength of temptation. This will, of course, become the only consideration when Justice learns to be redemptive, not retributive. But many blots remain on the 'scutcheon. The personnel of the judges, some of whom manifest open predilections, is one. The disproportion of penalties is another. Six years for stealing a door mat, and a fine for brutally beating a wife; penal servitude for forging a cheque of two pounds, while company promoters that have ruined the fortunes of thousands go scot free—cases like these, collected week by week and published and commented upon, illustrating the hopeless confusion existing in the system of awarding sentences, remain the perennial wonder of all sane men not endowed with the judicial temperament.

But the objected feature to which attention is here called, is the outcome of a principle too precarious to afford basis for ethical action. It allows as admissible in favour of guilt facts from which the inference of guilt may be drawn. But other inferences may be drawn from the same facts. In the absence of evidence, one has to accumulate facts whence to manufacture evidence. With what result? "In spite of the utmost care (says an authority) it is known that even the strongest circumstantial evidence has sometimes led to the conviction and death of absolutely innocent persons."

Did not the confession of the notorious criminal Charles Peace vindicate the innocence of two persons judicially murdered upon circumstantial evidence? What such "miscarriage of justice" involves, all who have shuddered over Masfield's "Tragedy of Nan" need no reminder. In illustration of the lesser wrong, your readers will remember Edna Lyall's description in *Donovan* of the moral deterioration wrought by the bitter reflections upon his unjust sufferings in the character of a man who spent seven years at Dartmoor in wrongful imprisonment. In 1894 a man named Bulman was sentenced to three months' hard labour for stealing a lady's purse. When the actual thief subsequently confessed, the wronged man was granted a free pardon and released. It is one of the humours of the English system of Justice that a wronged man shall be pardoned for an offence he never committed, and the judicial wrongdoer gets promotion. A great defect in our social system is the lack of provision for periodic incarceration of those who pass sentences, in order that the meaning of phrases like "five years," "seven years," "ten years"—for the sentences run in such figures—may be partly understood. But it is not the human instruments of a bad system that are to be criticised as much as this pernicious principle of circumstantial evidence, the source of so many errors.

The question of the validity of evidence is itself replete with difficulties. Some time ago a German Law Professor arranged as a surprise a dramatic incident to be enacted in front of his class, and then requested a recital of the proceedings from various students. A diversity of narratives, differing in vital respects one from the other, was the result. From cultured men, there was a conflict of testimony, furnishing a curious comment on the value of even direct evidence. Even in scientific quarters there are amazing instances of diverse testimony. For example, in the matter of microscopic observation. The structure of scales of the podura (springtail insect) is difficult to make out. In 1827 they were described as "watered-silk." In 1830 they are like "wedge-shaped spines." In 1848 they are "feather-lets." In 1865 they are "Indian clubs." In 1869 they are "beads." In 1870 they are "knobbed heads." In 1895 they are "perforations." In 1907 they are "cuneiform." They are really and precisely "like pins," but direct observations conducted by trained men, ranging over a period of eighty years, gave this wide diversity of opinion. Perhaps men have gone to an unmerited death, and had their heart

broken as well as their neck, just because a judge saw an "Indian club" where another would have seen a "featherlet."

We need the introduction of the Scotch procedure of returning verdicts of "Not Proven" where the evidence for conviction is insufficient. We need the homely system of giving the benefit of the doubt, in the absence of direct proof. Better still, we need, apart from protective and preventive measures, a deeper reliance upon the moral law of cause and effect which renders the function of judge and jury supererogatory, knowing that the Judge of all the earth shall do right.

"It knows not wrath nor pardon; utter true
Its measures mete, its faultless balance weighs;
Times are as nought, to-morrow it will judge,
Or after many days."

Yours, &c.,

J. TYSSUL DAVIS.

Newport, Mon.,

April 13, 1911.

THE LATE REV. JOHN PAGE HOPPS.

SIR,—Your memorial notice does less than justice to Mr. Hopps in connection with his one Parliamentary candidature. It was only technically an attempt to enter Parliament; its real motive was to raise a protest against the opposing candidate's personal abuse of Mr. Gladstone, whom Mr. Hopps regarded as the first gentleman of the time. After his expected defeat Mr. Hopps issued an address of thanks to his 769 supporters, in which he claimed to have fulfilled his object in having given them an opportunity of showing that the lamp of courtesy was still burning in Paddington.

The protest was a characteristic act of a chivalrous nature, and from his own point of view, as well as that of some others, this episode of his career does not deserve to be described as "unfortunate."—Yours, &c., S. T. RODGERS.

11, Ossian-road, N., April 16, 1911.

FOR THE CHILDREN.

ODDS AND ENDS OF BIRD LIFE.

II.

"ONLY a blackbird's" or, "Nothing but a thrush's!" was the comment, in a tone of disappointment, as my young niece, with hat awry, flushed cheeks, and well scratched hands, scrambled out of a high hawthorn hedge, and slid down the bank. She had only the day before been heard to say that she had never cared about birds or nests, and was afraid it might be rather a bore to have Aunt Emily poking into all the hedges when they went cycling together.

That afternoon aunt and niece started

on their tour, and no sooner had I found a nest with four blue eggs, well spotted with black, than the girl, peeping over my shoulder, became interested, and said eagerly, "What are they? Are they a robin's eggs?" "I think you will be able to decide that for yourself in a few minutes, if we wait hidden behind this tree," was the reply, "for I saw the bird fly off as I came up." We hid and waited. In a couple of minutes a good sized bird, with an olive brown back and a much speckled breast, hopped timidly through a briar bush, looked about, listened with head well in air, and finding all quiet went nearer the nest, looked about once more, then stood motionless, evidently listening hard. Joan dug an elbow into my side but not a sound did she make, though I could feel she was trembling with excitement. We were peeping through the top branches of a tall furze bush, so the bird did not see us. She soon slipped into her nest, and after giving her time to settle, we crept very softly to within a yard and a half of the nest. The bird saw us, and kept her bright eye fixed on us, but did not stir. "The darling!" breathed Joan, as we gently backed away. "Isn't it a thrush, Aunt?" Of course it was a thrush, and the first of at least twenty that we found on or near nests that day and the next. Many a blackbird's nest did we find too. Joan grew keener each hour, and great was her anxiety to find, all by herself, a nest of some other variety. But it was very early in April, and we were touring in the north of England, where spring lingers a little, and chaffinches and many other familiar birds of the hedgerow do not build as early as they would in a Kentish lane. Wherever Joan saw anything even remotely resembling a nest she braved thorns and nettles in order to investigate. Sometimes my more practised eye could detect at once that the supposed nest was only a clump of last year's leaves, driven by the wind into a crevice; but I did not always tell her this, for I knew that the way to gain interest in bird life is to make discoveries for yourself. Therefore, if any of my readers wish to induce a younger sister or brother, or a chum, to take part in any outdoor pursuit, they will do well to follow the same plan.

Last week I wrote about wild birds as often shy. But this is not true of some species. Everybody knows how tame sparrows, and chaffinches are; while robins, starlings, blackbirds, jackdaws, and thrushes are also fairly well known as more or less willing to be looked at from a moderate distance. Few people know how very easy it is for a person possessed of a little patience to tame a sitting thrush. An acquaintance of mine had one in her garden to which she very quietly held a bit of meat on a toasting fork. The first time she did so the bird fled. The next time it sat still. Soon it was willing to accept the food; and before long it readily eat tit-bits from the end of a table fork. If all sudden and jerky movements are avoided, and only soft soothing sounds are uttered by the voice of the visitor, many a bird will suffer, nay more, will seem to enjoy being visited

while sitting. Birds are much influenced by low cooing sounds from human throats. A good mimic can bring wild birds out of a wood by reproducing call notes. It is very interesting to notice how the birds vary their notes as the season advances. The thrush begins on a mild January afternoon with a rather hesitating note or two, sung as it were under his breath. It is as if the muscles of his throat were out of practice, and he had to try them cautiously for fear of straining them, or perhaps for fear of some absurd mistakes which would set the other thrushes laughing at him. Go the next day and listen near the same tree, at the same hour. You will probably see the bird on the same bough, a topmost one. He will repeat the notes of yesterday with an addition, and with more confidence and so on, day by day, until, in early March, you will hear the full song which gives joy to so many hearts in town and in country.

You will probably be disappointed this year, as Joan was, to find so few nests ready for study and delight at Eastertide. You can, however, find plenty of interest in learning to distinguish between the various species, also between the variety of sound that each species makes. There is the call note, the alarm note, and the ordinary or full song. The call note is used chiefly to enable a little bird husband or wife to know where the other mate is. The alarm note is always much shriller than any other. The full song of many of our common birds is varied. I do not wish to speak positively as to the reasons for this, but close observation has led me to suspect that it varies according to the stages of courtship, the state of the weather, and the fact of the singer being tired or hungry, or both.

Birds which pick their food out of the ground are often unable to get enough to eat in fine dry weather. I shall never forget the sad sight of young seagulls dying in hundreds of starvation during the hot dry June of 1905, when the soil was so hard that the parent birds could not dig up enough grubs to feed their little ones. This pitiful sight was seen on a long narrow island off Ravensglass, on the coast of Cumberland, where there is a carefully preserved gullery. The keeper led us from sandhill to sandhill, and everywhere we found young gulls, some half, some almost, covered with feathers, but very few of all the hundreds looked well and lively; while many were so weak that they made no attempt to run away, although big enough to flutter a few yards, had they been stronger. As it was, they allowed us to take them in our hands like so many kittens. I longed to take at least three or four of them away with me to bring up by hand; the keeper would gladly have allowed it, but I had only come there on a bicycle for the day, and my own home was far away. If it is still cold and dry when you read these lines you may save a good many tits and other adult birds from suffering by putting out fat, bones, or cocoanuts, just as you did at Christmas. An empty coconut shell half filled with melted fat will, when hardened, be hailed with joy.

[EMILY NEWLING.]

MEETINGS AND SOCIETIES

NORTH MIDLAND SUNDAY SCHOOL ASSOCIATION.

ANNUAL MEETING IN LEICESTER.

THE 64th annual meeting of the North Midland Sunday School Association, representative of the Unitarian, Presbyterian, and other non-subscribing churches, was held yesterday at the Great Meeting, Leicester. Delegates were present from Belper, Chesterfield, Coalville, Derby, Hinckley, Ilkeston, Leicester, Loughborough, Mansfield, Nottingham, Uppertorpe (Sheffield), and the Free Christian Churches of Leicester and Nottingham. The service in the morning was conducted by the Rev. E. I. Fripp, B.A., the sermon being preached by the Rev. F. H. Vaughan, B.A., of Mansfield.

The Rev. A. Dolphin (Uppertorpe) presided at the business meeting in the afternoon, when about a hundred delegates were present.

The Committee's report for the year 1910, which was read by the Rev. A. Thornhill, M.A., stated that the work of the Association during the year had shown a distinct advance on that for several years past.

The following officers for the year were elected:—President, Miss Winsor (Nottingham); vice-president, Rev. Kenneth Bond (Leicester); secretary, Rev. Albert Thornhill; treasurer, Mr. W. Godfrey (Mansfield); auditor, Mr. W. R. Hamilton (Nottingham).

Addresses were given by the Rev. A. Cobden Smith (Manchester), Mr. Lewis Lloyd (Birmingham), and Mr. F. Clayton (Yorkshire), in the capacity of delegates representing kindred associations, and they were thanked on the motion of the president, seconded by Miss Winsor.

An invitation to hold the next annual meeting at Uppertorpe (Sheffield) was accepted.

At the evening meeting a striking paper was read by Miss Ella Freeman Sharpe, of Nottingham, on

OUR FREE CHURCH SUNDAY SCHOOLS AND THE PRESENT OPPORTUNITY.

Miss Sharpe spoke as follows:—

I once stood with a friend on the top of Snowdon after a long and exhilarating climb from Beddgelert. The country was new to me, and I was with one I loved. We had found our way without a guide, although, in the far distance, we had kept in view a few other climbers. Intent on our task, eager for the summit, and interested in our own thoughts, we looked not back to view the way we came. We reached our goal only to find it enveloped in thick clouds of mist which drenched our outer clothing. We waited in vain for the vistas we had so hoped to see, and reluctantly began the descent along that hog's back that leads towards Beddgelert. The mist was so thick that one could not see a step right or left. There was no glorious panorama of country, nor for us who were ignorant of the district trace of path by which to go homewards.

Then occurred one of those miraculous transformations that sometimes are seen

among mountains. Swiftly, silently, before our very eyes, the mists were gathered together right and left, as though they had been gigantic curtains slung from the heavens, and withdrawn by the Mighty Hand itself that had fashioned those majestic slopes, and being withdrawn, they then vanished, revealing to the sun and to our gaze, the beauty of the world. We stood enwrapped at the sight before us, so darkly hidden one minute, so radiant and beckoning the next. Far-folded ranges were lost, blue in the distance, and nearer the descending slopes were bathed in the glow of an afternoon sun. Glimpses of mountain tarns, some blue and sparkling, were flashed to us, others gloomed darkly through sun-made shadows. We found our path, and with uplifted hearts, we trod the homeward way, reaching the refreshing waters of the little village in the first hush of evening.

The Struggle for Intellectual Sincerity.

A long, exhilarating climb, having few bearings, with but one or two pioneers leading the way—in that I see a symbol of the work of our Presbyterian and Unitarian forefathers. By their witness to the truth that was in them, by their intellectual sincerity, by their acceptance of a lonely arduous task, by the test of their religion on the altar fires of Truth, and the fashioning therefrom of the witness of good works was the climb maintained. And turning back from their summit to gaze around, we realise two facts—countless others are treading the paths of our forebears, making for the summit whereon we stand, and as we ourselves look round for our own next step, the rolling mists obscure our vision.

Such, seems to me, the present moment in our religious history. We have led the van in the search for a faith grounded on intellectual honesty. In the search for truth we have been the scouts of a great army, and we have occupied the outposts. And now the army is close upon us. Everywhere before that great cry for truth, walls fall down and the immured go free. We witness the internal disintegration of age-long institutions and though their outward forms may long linger, they are but as houses built on sand, or as venerable buildings visited and honoured because of their mighty associations in the past, and haunted still by the ghosts of by-gone masters. The fight for intellectual truth is won. We may well leave the dead to bury their dead. Let us go and preach the Kingdom of heaven. Yet, when we turn for our next step, we see the country shrouded from our eyes. What shall emerge when the curtains are withdrawn? From the welter of confusion and destruction in our day shall there yet be builded that house not made with hands, the Temple of our God and of His Christ?

The Ideal of a Free Church.

Our father's work is done and without the vision of a new heaven and a new earth even the summit of intellectual truth may find us cold and lost. But I believe that vision is revealed to us. All that a man's sincerity may demand, all that the heart of him may crave, the incentive to labour and self-sacrifice may be found in the ideal that underlies our free Church. The oppor-

tunity of our free Church is just this—the gift of a religious faith compatible with all truth, and yet aglow with the mystery of the union of souls through Christ with God—a faith that shall make life a joy of fulfilment through renunciation, that shall reconcile life with death, and bless us with immortal hopes that lie beyond the grave. For lack of this vision the people perish—through bestial ignorance or arid intellectuality or fat prosperity, but for want of this they perish, and if through us and those of one mind with us, God does not draw the curtains of that fair and promised land, we are feeble followers of those men who dared the threats of potentates and sacrificed their all to the truth that was in them.

The war of the creeds may be nearly over. Let us not be deceived. The fiercer fight less complicated by reason of less warfare on other counts, still stands. We have but put the great white Christ in clearer light. His challenge rings the more defiantly across the battle-field, and the ancient choice is offered us, more absolutely than ever before, Apollo or Christ. The fight for intellectual freedom being won, shall we still lead the van against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places? Only the burning zeal of a living faith proof against every sacrifice demanded of us in Christ's name, will put us and keep us in the vanguard of his army in this battle. And if we decline let us still remember that God is able of these stones to raise up children unto Abraham. On the funeral pyre of that fabled Arabian bird the new born Phoenix emerged from the conflagration of all that represented the past. Though we, as a body, should lose our name, and the distinctive personality of days gone by, what matters it? Let us put the new wine into new bottles! Oh that of our body and substance, of our brain and spiritual life, might be born the Saving Church of the Future, once more triumphant, and most gloriously militant, and from us ride forth to the conquest of the world!

An Invigorated Church Life.

But the hour has not yet come. The thick mist enfolds us and we stand inactive and uninspired. What can we do to prepare us for the day of the outpouring of the Holy Spirit? Is it that just through the darkness of this seeming death the germination of the seed goes on apace and the awakening comes suddenly and unawares? If it is for our Church to nurture within her bosom a new and invigorated Church life that shall act as leaven in the heavy soil of modern materialism, it is no less the duty of the Sunday schools to supply ever fresh vigour to that Church; nor is it less the duty of the Church to send to the school inspiring and devoted teachers cognisant of the cause for which they work, with forward eyes that see that Universal Church that shall redeem the world when their dust has builded its foundations.

The Education of the Soul.

We ought not to need persuasion that there is still a work for our Sunday schools to fulfil. If we do, we neglect the signs

of our times. The education of the soul is not a less important thing than that of the mind. Let us not succumb to one of the commonest errors of our day that intellectual achievement necessarily means culture of the soul or that great possessions obviate the necessity for great goodness. Our children need some vital training that day schools, elementary and secondary, do not and cannot give. The air of all schools at present is too charged with the influence of those whose main aims have little to do with education—scholastic honours, the earning of grants, the reduction of expenses—education subserves generally one or all of these purposes. The cultivation of intelligence, a measure of knowledge, the outward behaviour and speech of a gentleman, our day schools may give, but not yet that generating power that shall ensure truth, honour, religious life, and the recognition of a moral obligation to live to humanity after school days are past.

Puritan Virility.

Again, wholesome and natural as may be the reaction against the more barbarous ideas of a passing orthodoxy, much as we welcome the escape from a God of torture, the pangs of hell, the limitation of God's mercy and the circumscription of His Love, yet we must heed lest there escape, too, the greatness and virility in that orthodoxy to which we stand opposed. The Puritan faith which supplied the enthusiasm of the great men of that greatest of all assemblies—the Long Parliament of the Civil War, and afterwards carried that war to its successful issue on the side of just government, that faith and that enthusiasm were surely not the outcome of a dominating dread of God and a fear of hell. Surely the vital thing was a belief in God at all, a God of righteousness and judgment, whose purposes were just, who was no respecter of persons and whose will must prevail!

Modern Indifference.

The fear of the Lord is the beginning of wisdom. The loss of it does not necessarily mean a corresponding sense of His infinite Love. The response of youth to all high and noble calls is swift and instinctive. Yet, in our day, the boys and girls are touched with an indifference in matters religious, that is allowed its own way. It is no longer revolt against a distasteful theology, it is indifference to all. No faith, vigorous enough to enlist them or oppose them, is taught or preached. We must both re-inspire our own parents to a sense of responsibility, and our Sunday schools must do the work for which they exist. Let us find the heart of a faith that made ordinary men so believe in righteousness, that they turned their ploughshares into swords, and let us test our professions by the sacrifices we make for the ideals of Christ's life.

The Great Words of Affirmation.

Our Free Church Sunday schools can first of all teach a definite faith—teach it with authority and power. The children who come to us, come to be taught, and they need first and for long, the great words of affirmation—not the higher criticism, but a fine faith the fruit of the higher

criticism. They need it, glowing on the lips of believers, and invested with an authority felt to be higher than man's—a faith able to constrain them into obedience to the mandates of their own souls, a faith to lead them to personal communion with and adoration of their God. They need this faith, put into noble words and invested with the untold power of repetition, amid all the sanctities of a noble place, and in a consecrated hour. For welding us into a corporate body, for sustenance of spirit and the deliberate cultivation of a religious life we have nothing to lose and everything to gain by the positive affirmation of our great fundamental beliefs—the fatherhood of God, the revelation of His will through Christ, one Living Church, the communion of saints and the Life everlasting. The first duty of our schools is the teaching of this living, aspirational, constructive faith, open always to fresh revelation, and, unless we give it, the tongues of fire will light upon some humbler company without our proud heritage of great names and much learning.

And a believer will find the way to teach it. That way will never be through systematic courses of secular instruction in subjects handled in our day schools by trained teachers in an effective manner. Moreover, necessary as a knowledge of the history of our own group of churches may be, it is always less necessary than the history of Christ's life, the knowledge of his deeds, the meaning of his words, the significance of his death. The life and death of Christ, the words of the prophets, the lives of the saints (and *all* saints, not Parker and Martineau alone), the inspiration of the poets, the prayers of holy men, the bulk of our Sunday teaching should be on these themes. Such teaching should turn always outwardly to the practical bearing on the difficulties of life itself and always inwardly to the life of devotion that alone supplies the solution to such difficulties.

The Children and the Church.

Such a faith would demand, too, that the children should early learn to love God's Temple. It is for us to initiate our children into a love and veneration for our churches. Can we not in our schools expound our liturgy, explain the offices, interpret the symbols, teach the hymns, and finally hand our scholars over to the participation of the joys of that company amid which Christ stands, sharing with him the bread of life and drinking of that wine—symbol at once of sacrifice and fulfilment. Such I conceive to be the first duties of our schools—first and last, but not all.

Faith will Produce Teachers.

Our faith, ardently believed in, would supply us with the teachers it needs—teachers with the passion for souls, who would consecrate themselves with a full devotion to their work. They would gladly submit to the discipline of more preparation, and a more rigorous searching of the heart as to the results of their teaching. A school, staffed by such teachers, disciplined in a strict and effective manner, led by an experienced

head, could not but make its mark on any community in which it laboured.

The Backward Look.

We are prone to look upon our own school in Nottingham in the light of other days. We remember the well-known families who contributed to the company of scholars or to the staff of teachers. The influential families no longer send their children, and we reconcile ourselves to the comparative failure of our efforts to send our scholars on to join the church. We ask, "Is it worth while; do we not plough the sand?" But we deceive ourselves in our lofty disappointment. It is we who are at fault, never the children. The appeal of the Master of us all, was made neither to Scribe nor Pharisee; on Peter he built his Church, and the gates of Hell shall not prevail against it. Must we, who take up his work, seeing a people dying for lack of spiritual food, must we stay our hand because we prefer a special and prepared soil? Let us sow among thorns and on stony ground; we shall not fail of the finding of the soil that brings forth the hundred-fold.

Conquering Faith.

Let our faith animate us with a belief in its all-conquering power. Let us humbly and believingly teach it to our children and not fail in that preparation and consecration Christ Himself even found necessary. But having such consecration, in Christ's spirit let us work, content to spend, and be spent, on a labour that must bear immortal fruit. It may be that in our day, by an agency swifter than man's, the clouds that obscure our vision shall be gathered together and we shall see. By eventide we may yet walk by refreshing streams. If not, we may labour in that sure and certain faith, that the out-pouring of God's Spirit will return even as earth's spring, and radiant with immortal hopes as those that cluster round these Easter days. By our zeal and prayerfulness, let us hasten that new dispensation, when once again the old men shall dream dreams and the young men see visions.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION. CONFERENCE IN OLDHAM.

THE sixty-sixth annual meeting of the Manchester District Sunday School Association was held on Good Friday in Oldham. There was a large attendance. No less than 670 persons sat down to dinner. Among those who were present were Mr. John Chadwick (the president) of Manchester, the Rev. W. Holmshaw (general secretary), the Rev. A. Cobden Smith (organising secretary), the Revs. H. E. Dowson, T. Paxton (Birmingham), H. McLachlan (Bradford), A. H. Dolphin, (Sheffield), A. Charlesworth (London), and T. P. Spedding, all delegates; also the Revs. A. W. Fox, W. G. Price (Hale), J. W. Bishop (Manchester), and W. E. George, Mr. J. Wigley (Manchester), and Mr. Ion Pritchard (London).

THE SERMON.

The day began with public worship in the Unitarian Chapel, Lord-street. The

chapel was crowded, and many could not obtain entrance.

The Rev. J. Morley Mills, of Failsworth, preached upon the duty and the necessity in these days of inculcating reverence. Answering the question—What shall we teach the children?—he spoke on the texts, "Come, ye children, hearken unto me: I will teach you the fear of the Lord" (Psalm xxxiv. 11), and "The fear of the Lord is the beginning of wisdom" (Prov. ix. 10). He said that the term, "the fear of the Lord," did not mean to us quite what it had meant for many in the past. We must remember that "we are come, not to the Mount that might not be touched," but to the Mount of the Beatitudes, whereon stands Jesus as the revealer of the Word of the Lord. In the light of his life and teaching, we no longer taught the fear inspired by terror of a vengeful God, but the fear of love. We would, then, translate the passage: "Come, ye children, hearken unto me: I will teach you the revering of the Lord." There was plenty of worship of a sort going on; there was the worship of the gold god, the gods of Pleasure, Sport, Luxury, War, and many another. And the zeal for that worship was compelling people to such strenuousness of service that if the rate was long kept up we would, as a race, have rushed ourselves on to exhaustion point. But those gods were of men's own making and the maker must ever be superior to that which was made. Hence what reverence the worship and the false gods called forth was but for the brute power and shrewdness of the men themselves. They were so puffed with pride in their own little achievements that they had only ridicule, or contempt, for the nobler doings of the world's great men. With every desire to be optimistic—and he thought the true optimist was he who with a great hope in his soul and a deeply beneficent purpose in his heart shrunk not from knowing the worst and bravely facing the darkest evils—one was forced to the conclusion that the greatest lack of the age, a growing one, in Western lands, was the lack of reverence. Who was to deal with this serious defect in our civilisation? Surely every legislator, every true patriot, every educationist, every parent. But the burden of that duty must rest on the churches calling themselves Christian and on the Sunday schools, which avowedly existed for the moral and religious training of the young. There must be no relaxation of the efforts of the Sunday school teachers to inculcate in the children committed to their charge the spirit of an inspiring, uplifting, and refining reverence. Indeed, circumstances seemed to point with increasing clearness to a more earnest concentration on this point than had been the case hitherto. So with emphasis they said to the teachers in the words of Ruskin, "Reverence, then . . . we are to teach primarily." The growing lack of reverence was a subject of serious national concern. In the end, we could have power only over those whom we could lift to higher levels of moral and spiritual existence, and this could not be done by the irreverent. Let the churches and Sunday school teachers rise to the high call of the hour. Seeing

the danger, let them bravely grapple with it. Seeing the need of the times, let them give themselves with heart and soul and strength to meet it. The future was with the children, and the children were in their hands. Let them rise to the glorious opportunity, and call—"Come, ye children, hearken unto me: I will teach you the revering of the Lord."

THE COMMITTEE'S REPORT.

In the afternoon the business meeting of the Association was held in the chapel. Mr. John Chadwick presided.

In presenting the sixty-sixth annual report, the committee were glad to say that the general work of the Association had been successfully carried on throughout the year. The department of systematic instruction, under the guidance of Dr. Griffiths, had been particularly active, and much good work had been done with a view to the improvement of the quality of Sunday school teaching. The committee had been busily engaged during the year in considering the question of systematic instruction. A circular on grading was sent out to the affiliated schools. It was a pleasure to report that several of the schools had made a beginning in this direction, and that others were expected to do so shortly. On the suggestion of their committee the Sunday School Association had undertaken to prepare a course of lessons for the primary department. In response to a special request two plans of lessons for six months had been drawn up. These plans were now submitted to the attention of superintendents and teachers in the hope that they would prove helpful, Plan B, being more detailed than A, would require another six months' course to complete the scheme. While recognising the good work that was being done in their Sunday schools in the matter of grading, the committee were convinced that the existing system might be greatly improved. Within recent years much progress had taken place, both in the study of child nature and in educational methods. Religious and moral training was so important that it deserved the greatest attention and care on the part of Sunday school workers. It seemed to the committee that the adoption of a graded system would lead to greater efficiency. A beginning in that direction might be made by forming a primary department of the scholars who were under nine years of age. In order to secure the best results it would be necessary to have: (1) Separate rooms, suitable apparatus, such as blackboards, sand trays, plasticine, pictures, &c.; (2) classes between the age of six and nine not to exceed six scholars; (3) a capable leader to superintend the department and to conduct a training class for young helpers and teachers. Some of their schools had already made a start on these lines, and the committee respectfully urged other schools to consider, at an early date, whether it was possible for them to take similar action.

The report and accounts were adopted on the motion of the President, seconded by the Rev H. Bodell Smith. The committee and officers were afterwards elected.

The new president is the Rev. Charles Peach, of Manchester.

DOCTRINAL TEACHING IN SUNDAY SCHOOLS.

An evening meeting was held in the Co-operative Hall, King-street, at which Mr. Frank Hepworth presided. Thanks were accorded to the Lord-street congregation for the hospitality shown to the visitors, and the minister of the church, the Rev. J. McLauchlan, responded.

The Rev. R. Nicol Cross, M.A., gave an address on "Doctrinal Teaching in our Schools." He said that he was convinced it was high time that some more definite and systematic doctrinal instruction was given in their schools, at any rate in the classes above the primary school and the lower forms of the junior school. Unitarianism, as they knew, had been said to run to doctrine as a cow's food ran to milk. His own congregation knew that if there was one thing more than another that he had preached to them it was that religion and theology, life and doctrine, were not synonymous terms, and that it was fatal and false to confuse them. To know the structure of a sonnet was a very different thing from being a good poet, nor would cocksureness that God was not Triune but a unit make a man a religious man. The difference between genuine religion and religious doctrine was something like the difference between life and a book of physiology. Having thus stated that doctrine was not religion he wished to affirm on the other hand that there was and could be no religion without doctrine. He did not want intellectualism in religion, but he desired intellect in it. The quality and character of a religion was, broadly taken, determined by the nature of the intellectual apprehensions which it implied.

It was the duty of the teacher to give to the scholar the best of what he or she believed to be the best doctrine of spiritual reality and experience. It was no virtue to revel in vagueness and call it mysticism. Could anyone deny that their schools were in a very important respect and to a considerable extent failures? Hundreds of children passed through the schools who were not so far influenced as to be won for the organised church, the one definitely religious institution which existed upon the earth. They were not won for the fighting army of religion. One reason for that, though not the complete cause, was that in the schools they had hardly been taught anything of religious realities. They had very little intellectual guidance among the network of doctrine in which the twentieth century entangled them. They did not know what to think or to believe either about God, man, or the devil. The realm of vital religious truth was misty, undefined, and unfamiliar; and they therefore regarded it as unreal and problematical. The scholars were given a considerable amount of moral instruction which was, he admitted, invaluable, but the haphazard regulation of subject which prevailed in the Sunday schools would not be tolerated for a day in a day school. Their Sunday schools were the negation of all discipline and uniformity and gradation in teaching. In some cases the only time the children were

brought into touch with definite religious inspiration was in the hymns and prayers which formed the devotional part of the Sunday school service. The Church was a very different institution from the Moral Instruction League. Ethical instruction was to rouse within us the moral conscience, religious instruction the God conscience. The doctrinal teaching he advocated was a truly positive thing. If they could take it as an ideal to strive for he believed that it would introduce a new era in the schools.

BLACKFRIARS MISSION AND STAMFORD STREET CHAPEL.

ANNUAL MEETING.

The thirteenth annual meeting of the Blackfriars' Mission, of which the Rev. J. C. Ballantyne is the able and energetic minister, was held at Stamford-street Chapel, on Tuesday, April 11. The chair was taken by the Rev. C. Hargrove, M.A., and there was a good attendance of subscribers and friends. Full and satisfactory reports were presented by the committee, the treasurer, and the minister, the chief items of interest being summarised below. They were adopted on the motion of the chairman, seconded by the Rev. J. A. Pearson. The committee was appointed, with Mr. W. S. Tayler as hon. treasurer, and Mr. A. A. Tayler as hon. secretary, on the motion of Mr. W. H. Ballantyne, seconded by Mr. S. P. Barham. Mr. C. F. Pearson moved, and Mr. F. Welch seconded a resolution which was carried by acclamation, conveying the hearty thanks of the meeting to the Rev. J. C. and Mrs. Ballantyne and all who have assisted in the work during the past year.

The Rev. W. C. Bowie moved and the Rev. Gordon Cooper seconded:—That this meeting welcomes the proposals now being made for the settlement of international differences between England and the United States by means other than war, and trusts that in the near future the principle of arbitration may be universally accepted by civilised nations.

The meeting closed with a vote of thanks to the chair, moved by Mr. Percy Preston, and seconded by the Rev. J. C. Ballantyne.

TREASURER'S REPORT.

The year began with a deficit on the general account of £61 9s. 9d., and on the building account of £50 3s. 3d., together £111 13s. The payments during the year amounted to £401 4s. 3d., making a total on this side of the account of £512 17s. 3d. The receipts, including £66 7s. 11d. special donations, amounted to £418 13s. 7d., leaving a balance due to the treasurer at the end of the year of £94 3s. 8d. The treasurer appeals for donations to reduce this large deficit, and for new and increased subscriptions to prevent its recurrence, as it is quite evident the present income is not sufficient.

MINISTER'S REPORT.

The Minister's report referred to the various activities of the Mission in a tone of optimism. The various institutions were able to record increasing membership

and deepening zeal. During the year the members had drawn more closely together in fellowship, there had been a deepening of religious purpose throughout all the branches of their work, and the services for worship had also shown an increase in average attendance during 1910. The meeting of the Men's Class on Sunday afternoons had been a special source of encouragement to him. He had also devoted, as usual, considerable attention to the furtherance of the work of the Boys' Own Brigade. This work had brought him into closer touch with the work among boys in Liverpool, Stockport, Monton, and other places, where he had made interesting visits, and he was convinced that when the boy workers of their churches were associated together in a thoroughly efficient organisation, there would be reflected into all their congregational work a new increase of vitality and strength of attachment to their cause on the part of their boys and young men. Special mention was made of the Domestic Mission Conference, which was held in their chapel last year. The meetings were profitable and inspiring from start to finish, and it was hoped that the proposals in some of the addresses and discussions would bear fruit in practical measures for the efficient training of their mission helpers and ministers.

Special detailed reports were also laid before the meeting of the Men's Club, with its social section, debating society, swimming, rowing, football, and gymnastic clubs; the Band of Hope and Mercy, which had adopted a new form of pledge during the year in the following terms:—"I promise with God's help to abstain from all intoxicating liquors as beverages, living a pure and temperate life; to be merciful and kind to all living things, and, as far as lies in my power, to advance the cause of peace and goodwill towards men"; the Mutual Benefit Society, the Provident Coal Club, the Boys' Own Brigade, the Mothers' Meeting, with a membership of 82; the Country Cottage, which received 86 visitors during the season; the Blackfriars' Guild, the Provident Bank, with an average weekly collection of nearly £19, and a total for the year of £910; the Young Women's Club, the Sunday-school, and the Monday Popular Concerts. The last-named had to report a slight falling off in attendance as compared with 1909, owing to the growing popularity of the picture palace. The quality of the concerts had been maintained at the high level of previous years, and through the generosity of several friends the expenses had been met without making a charge for admission.

LIBERAL CHRISTIAN LEAGUE.

At the last meeting of the executive committee of the Liberal Christian League held at the King's Weigh House on Thursday, April 13, Mr. William Goyder was unanimously appointed honorary general secretary of the League in succession to Mr. Stewart. Mr. Goyder, who is an exceptionally able organiser, with a large business experience, has generously placed his services at the

disposal of the League without remuneration, and will devote the whole of his time to the duties of his new office.

The Rev. R. J. Campbell moved from the chair, and it was resolved:—"That this Executive Committee of the Liberal Christian League records its thankfulness at the recent utterances of the Secretary of State for Foreign Affairs with regard to a Treaty of Arbitration between this country and the United States; and earnestly prays that such a compact may be made as will unite, in enduring concord, the two great branches of the Anglo-Saxon race, and thus minimise the danger of war between civilised nations."

The programme of the Spring Meetings of the League, which will be held in Manchester during the week beginning May 20, is in active preparation. The Rev. R. J. Campbell will preach in the Free Trade Hall on Sunday evening, May 20, and the chief speaker at the large public meeting will be the Right Hon. Winston Churchill, M.P. Services are being arranged in various churches in Manchester and the neighbourhood in connection with the meetings, and reception rooms will be provided in the Lower Mosley-street schools.

THE SOCIAL MOVEMENT.

CONTINUED SUCCESS OF THE LABOUR EXCHANGES.

The Board of Trade *Labour Gazette*, published on Tuesday last, has again to record some interesting details of the work of 189 labour exchanges. A daily average of 5,348 applications, compared with 5,702 in February, was dealt with. The number of vacancies filled during March was 48,569 (men 28,115, women 9,596, boys 7,018, girls 3,840), a daily average of 1,619 as compared with 1,407 in February. The present returns give information on two interesting points:—first, that of the vacancies filled, 4,512 (men 3,237, women 905, boys 294, girls 76) were known to be for less than a week's employment; second, the vacancies filled during March include 5,127 cases in which persons were placed by the exchanges in districts other than those in which they registered. The demand for workers during the month exceeded the supply in the case of the coach-building, cotton, woollen, and worsted trades, and in the case of women in the clothing and linen trades and in laundry work. In the shipbuilding trade there was also a large demand for workmen of all classes, and in the engineering trade there was a scarcity of skilled workers in some districts.

HYGIENE IN SCHOOLS.

Dr. Addison, M.P. for Hoxton, has obtained leave to introduce a Bill to require that instruction in hygiene shall be given in public elementary schools, and that girls shall be instructed in the care and feeding of infants. He said that "150,000 children under the age of

five died every year in this country, and in at least 50,000 cases death was due to parental ignorance. In the large Lancashire towns in the summer quarter of last year the infant death rate was 30 per cent. higher than in London. In Burnley, which had a sad pre-eminence in this respect, the infant death rate was 201 per thousand. This was mainly attributable to the fact that the mothers having to go to the factories left their children in charge of ignorant persons."

This is one of quite a number of desirable reforms for which public opinion is now ripe, and which have long been overdue.

CONFERENCE OF SOCIAL SERVICE UNIONS.

The above Conference, which was tentatively called together a little more than a year ago, may now be said to have established itself as a permanent institution. At its last meeting, held at Bishopscourt, Birmingham, by the kind invitation of the Bishop, representatives attended from 11 Social Service Unions. After considerable discussion it was decided that in large centres of population where there are representatives of several Unions, local secretaries are to be put in touch with one another in order to see if local co-operation can be made possible. A beginning of such action, as a matter of fact, has already been satisfactorily made at Birmingham and at Leicester, and it is hoped that their good example may be followed in other districts. Moreover, an attempt will be made to extend co-operation over a wider area, at any rate so far as study is concerned. Last season the different Unions represented at the Conference recommended their members to take Poor Law Reform as a subject for study. For next winter it was unanimously agreed that the Unions should invite their members to concentrate on the study of the Housing Question with special reference to the Town Planning Act of 1909. Possibly joint local conferences, and, still better, joint local action, will be the result of this step. It was also unanimously agreed at the Bishopscourt meeting that a united summer school should be held in 1912, June 29 to July 6 being fixed as a provisional date. By this time it will be possible, it is hoped, to make use of the new hostels and camp at Anibergate, in Derbyshire. As all the Unions will be represented at this school, it will be easier to arrange a strong programme. It is also interesting to note that the Conference has appointed a Literature Secretary, the Rev. A. E. Baker, 17, Bean-road, Dudley, whose duty it will be to receive and file for reference all publications of the several Unions. In this way each Union will be supplied with copies of the publications of the others. Mr. Baker will no doubt be glad to have information with regard to co-operation in social work amongst the Churches.

ANNOUNCEMENTS.

A MEETING under the auspices of the International Arbitration League and the Anglo-German Friendship Committee will be held

at the Church House, Westminster (entrance in Great Smith-street) on Friday, April 28, at 8 p.m. The Lord Chancellor is to preside, and an address will be given in English by Professor Sieper, of the Munich University, on "Problems of an Anglo-German Understanding." Tickets will be supplied on application to Mr. F. Maddison, secretary, 183, St. Stephen's House, Victoria-embankment, Westminster, S.W.

PROFESSOR G. DAWES HICKS will deliver a literary lecture in the schoolroom of Unity Church, Upper-street, Islington, on Tuesday, April 25, at 8 p.m., to which friends are cordially invited.

THE first of the Jowett Lectures for 1910-11 will be given by the Rev. P. H. Wicksteed, at the Passmore Edwards Settlement, Tavistock-place, W.C., next Wednesday, April 26, at 3 p.m., and again at 8.30. The subject of the series is "Dante and Aquinas," and the first lecture will deal with "The Greek Antecedents of Scholasticism; Nascent Scholasticism." The chair will be taken by the Bishop of Birmingham. Admission to single lectures, 3s. Admission to Evening Course will be free. Tickets for the Afternoon Course, £1. The clergy and members of the teaching profession, 10s.

THE first course of a new series of Hibbert Lectures is to be given in London and Oxford concurrently by Dr. R. L. Farnell, Wilde Lecturer in the University of Oxford, on "The Higher Aspects of Greek Religion." The first lecture will be delivered in the University of London, South Kensington, at 3.30 next Tuesday afternoon, April 25, the subject being "General Features and Origins of Greek Religion." Admission will be by ticket, without payment, and application for tickets should be made to Messrs. Williams & Norgate, 14, Henrietta-street, Covent-garden, W.C.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Bedfield: Suffolk Village Mission.—A large company met on Easter Monday in the Unitarian Chapel, Bedfield, to welcome the minister and his wife after their marriage. Addresseees were given by Miss Tagart, who was in the chair; Miss F. Hill; Mr. W. R. Marshall, of London; Mr. C. V. Dowling, Framlingham; Mr. Geo. Cook, Bedfield; and the Pastor. Letters were read from Rev. A. Golland, Mr. Notcutt (Ipswich), and Rev. R. Newell, the late minister, conveying their good wishes to the minister and his wife.

Boston: The late Mrs. Hall.—We regret to announce the death of Mrs. Hall, the mother of the Rev. W. C. Hall, of Small Heath, and the Rev. Alfred Hall, of Newcastle-on-Tyne. Mrs. Hall and her family have carried on much active work in connection with the Spain-lane Chapel, of which her husband, Mr. Alfred Hall, is an old and valued member. The funeral took place on Easter Monday, the Rev. A. G. Peaston conducting the service.

Bournemouth.—The Thursday evening before Good Friday was commemorated in the West-hill-road Church by a special communion service conducted by the Revs. H. S. Solly and V. D. Davis, the Rev. C. C. Coe being also present. On Easter Sunday, with a welcome

influx of visitors, the congregations morning and evening were unusually large. The biennial sale of work in aid of the funds of the church, promoted by the Ladies' Sewing Society, under Mrs. Coe's presidency, was held on Wednesday afternoon. There was a fair attendance, and the proceeds, including a donation of £5 from Mr. F. Nettlefold, an old friend of the church, amounted to £30 net, which may still be augmented by further gifts. It was a great pleasure to the members that Mrs. Coe herself was able to be present.

Ilkeston.—After the special service to adult school members at the High Pavement Chapel on the afternoon of Sunday, April 9, the Rev. J. M. Lloyd Thomas went to Ilkeston to preach the special anniversary sermon. Special music was sung, in which Miss Dorothy Trueman, of Nottingham, gave help. On Easter Sunday the pulpit was occupied by Mr. Alfred Shakespeare, of Birmingham, son of a former Ilkeston minister. Owing to a pending readjustment of the work in the North Midland District, the scheme by which Ilkeston and Loughborough have been worked together for some six years is now coming to an end. The Rev. W. H. Burgess has been asked to continue his supervision till June, when it is hoped the fresh arrangements may be in shape.

Leeds : Holbeck.—The Rev. W. R. Shanks, who for a number of years has taken an active part in the social relief work of the district, was invited by the leaders of the Liberal party to allow himself to be nominated for a vacancy on the Holbeck Board of Guardians. A contest resulted, and Mr. Shanks has been elected against his Socialist opponent by a majority of 85.

London : Hackney.—On Friday, April 7, a lecture was given in the schoolroom of the New Gravel Pit Church by the Rev. R. H. U. Bloor, B.A. (Lecturer for Oxford and London University Extension) on "The Development of the Theatre," in aid of the funds of the Friendly Society. Over 80 specially prepared lantern slides illustrated the lecture, which was greatly enjoyed by a large and appreciative audience. About £8 was raised for the Friendly Society.

Newbury.—The Good Friday tea-meeting was revived this year, when a presentation was made to Mr. T. H. Stillman, treasurer, organist, and acting secretary, pro. tem. The Rev. Charles Matthews, a former minister for 30 years, made the presentation, and referred to the 40 years' service as organist of Mr. Stillman, and to his unceasing care for the welfare of the church as trustee and treasurer, especially during the period between the resignation of the Rev. E. Turland and the advent of the Rev. R. Newell. Dr. Hickman and Mr. W. H. Bell also spoke in cordial terms of the value of Mr. Stillman's services. The Rev. R. Newell, who presided, testified to the spontaneous and hearty manner in which the subscribers to the testimonial had taken up the matter. They were that day reminded of the importance of long and faithful service by individual members, and in the Rev. C. Matthews, who was present on that occasion, and in Mr. Edwell, who was not able to be with them, except in spirit, they had two of the oldest members, both close upon ninety years of age. Mr. Stillman acknowledged the gift of the congregation in suitable terms.

Portsmouth.—The annual tea-meeting in connection with St. Thomas-street Chapel was held on Good Friday, after which a sacred concert was held. Rev. T. Bond presided, and congratulated the congregation on the success of their efforts to exist, being in a part of old Portsmouth which was seldom passed by or seen, except those living near. In July next he would complete 25 years' ministry among them.

Walsley.—A two days' sale of work was held on Saturday and Monday, April 15 and 17, at the Walsley Unitarian Church, near

Bolton, the object being to raise £150 for various improvements. Mr. I. B. Gass, J.P., presided on Saturday at the opening ceremony, which was performed by Mr. E. M. Taylor in place of Mrs. Harwood. On the second day the sale was opened by Mrs. Greg, of Eagley Bank. The Rev. E. E. Jenkins presided. The net result was £121 12s. 6d.

NOTES AND JOTTINGS.

MR. MASEFIELD ON THE PORTRAITS OF SHAKESPEARE.

Sunday is the anniversary of Shakespeare's death, which occurred at New-place, Stratford, on April 23, 1616. Our readers could not celebrate the occasion better than by reading Mr. John Masefield's book on "Shakespeare," which has just been published in Messrs. Williams Norgate's Home University Library. Dealing with the portraits of Shakespeare, Mr. Masefield says: "Three portraits—a bust, an engraving and a painting—have some claim to be considered as genuine portraits of Shakespeare. The first of these is the coloured half-length bust on the chancel wall in Stratford Church. This was made by one Gerard Janssen, a stonemason of some repute. It was placed in the church within seven years of the poet's death. It is a crude work of art; but it shows plainly that the artist had before him (in vision or in the flesh, a man of unusual vivacity of mind. The face is that of an aloof and sunny spirit, full of energy and effectiveness. Another portrait is that engraved for the title-page of the first folio, published in 1623. The engraving is by Martin Droeshout, who was fifteen years old when Shakespeare died, and (perhaps) about twenty-two when he made the engraving. It is a crude work of art, but it shows plainly that the artist had before him the representation of an unusual man."

AN IRISH PASSION PLAY.

Mr. Padraic Colum gives a description in the *Manchester Guardian* of a Passion Play in Irish, which was produced in Dublin a week ago. The words of the play, which has been written by Mr. Patrick Pearse, a writer of Irish prose and verse, are taken from the Gospels and an old Irish poem, and the performers were boy and girl students from the bi-lingual schools of St. Erda and St. Ita, of which Mr. Pearse is the headmaster. There are three scenes—the Garden of Gethsemane, the Court of Pilate, and the Way to Calvary. The drama was performed with great reverence, and Mr. Colum adds that the appearance of two of the players, the young man who played the Master and the young girl who played the Mother, added to the sense of fitness by their singular likeness to the typical figures in sacred art. The same resemblances have been observed in the performers who take part in the play at Oberammergau.

DECREASE OF THE POPULATION IN SCOTLAND.

The census has revealed the fact that there has been of late years a striking diminution of the population all over the

North of Scotland. This is attributed to various causes, among which are the pressure of the land laws, and the transformation in many districts of crofting lands into grouse preserves and deer forests. Statistics have been prepared showing that in eight years no fewer than 18,134 steerage tickets were issued from Aberdeen alone, and it is estimated that during the past eight years no fewer than 25,000 of the best type of farmers and farm labourers in the North of Scotland have left their native shores to seek their fortunes in other lands.

THE CHILD'S INSIGHT.

"Myers gives a touching extract from his mother's diary, which indicates the extraordinary sympathy and comfort which he, then a child of eight, seems to have given her in her bereavement. She said to him once that she could never be happy again, and the child replied, 'You know God can do everything, and He might give us just once such a vision of Him as should make us happy all our lives after.' Of course, a sensitive and clever child can, and often does, in the presence of overwhelming grief, suggest words and thoughts of consolation of almost preternatural fineness and appositeness, purely by a precocity of intelligence—*ex ore infantium*—just as he can traffic with a coin whose battered heraldry he does not understand. But there does seem to be something more than that here—an untiring affection, a facing of great issues, a vitality of spirit, which cannot be passed over."—From "The Leaves of the Tree" in the *Cornhill Magazine* for April.

DR. JOHNSON'S HOUSE.

Dr. Johnson's house in Gough-square, where the great dictionary was begun and finished, and where the publication of the "Rambler" was begun, has been purchased by Mr. Cecil Harmsworth, who intends that it shall be dedicated as national property. Mr. Harmsworth desires that the house shall, if it is thought desirable, be established as a Johnson museum, and a suggestion has been made that there might be a Boswell room, a Reynolds room, a Garrick room, and so forth. The building probably dates from the beginning of the eighteenth century, and a characteristic little account of it is given in Carlyle's essay on Boswell's Life of Johnson. It has been occupied lately by a firm of printers, and the machinery has shaken it a good deal. The garden, "somewhat larger than a bed-quilt," is said to be greatly in need of restoration.

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Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate—Saturday, April 22, 1911.

* Regarding Advertisement Rates see inside Front Cover.